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America,
Past, Present, and Prospective.
By
E. R. Humphreys.



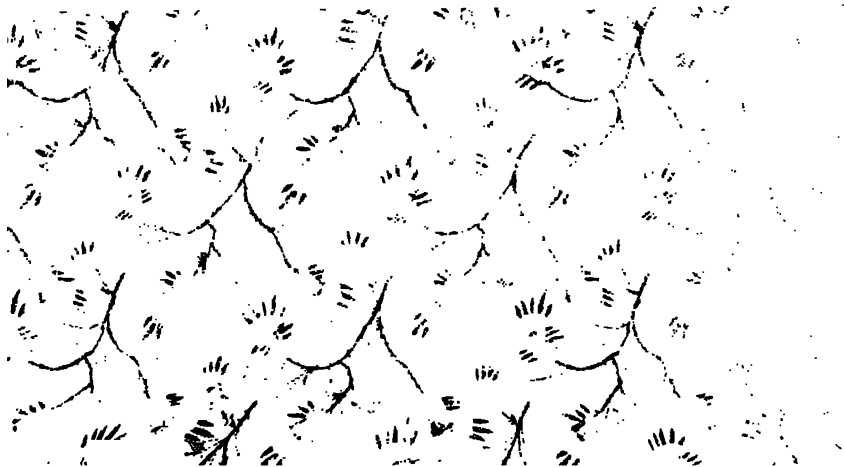
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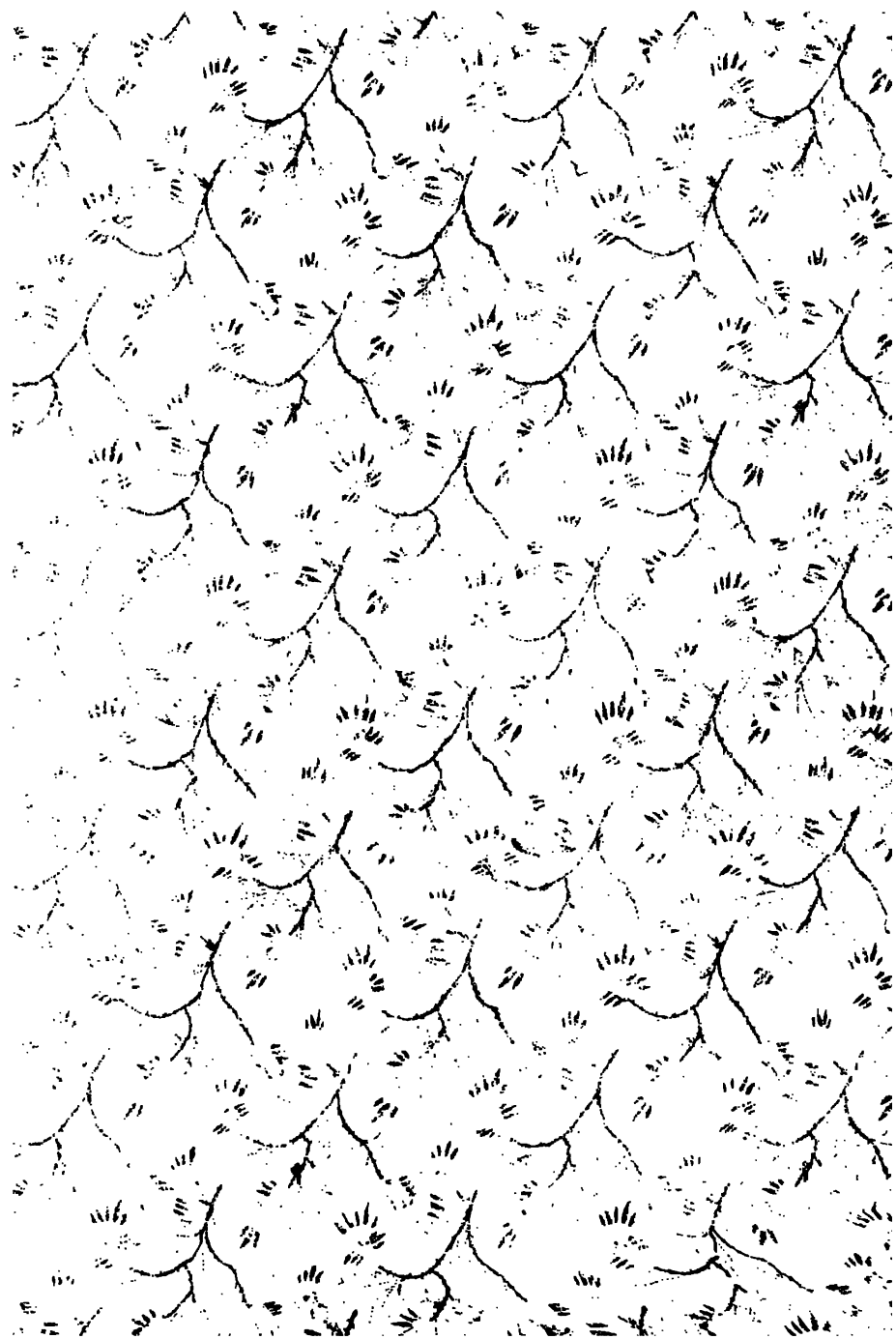
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AMERICA,

PAST, PRESENT AND PROSPECTIVE,

A LECTURE,

BY

E. R. HUMPHREYS, LL. D.

AUTHOR OF "LYRA HELLENICA" AND OTHER WORKS,

To which are subjoined

Essays on the Higher Education of America and England, with an historical sketch of the Queen's Colleges in Ireland.

NEWPORT, R. I. :
CHARLES E. HAMMETT, JUN.
1869.

Raymond C. Davis Esq
with the Author's respects
Feb^y. 26. 1870.

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PRINTED BY DAVIS & PITMAN.

TO THE
MATRONS AND MAIDENS,
MOTHERS, WIVES AND SISTERS
OF THE
COMING MEN OF AMERICA,

This unadorned report of an unpretending, but earnestly felt address, published

mainly as a

CHRISTMAS PRESENT TO MY FORMER PUPILS

in Boston and New York,

IS RESPECTFULLY INSCRIBED

BY

E. R. H.

NEWPORT, R. I., *Dec. 10th*, 1869.

PREFATORY NOTE.

The following lecture, recently delivered in this city, is printed precisely as delivered, in the hope that even so unpolished and unpretending an address may help, in some slight degree, to arouse attention to great and rapidly increasing public and social evils, which are casting a threatening shadow over the future of America.

The Articles on Education are added at the request of several eminent men, who consider the information afforded therein to be valuable, as coming from one, who had formerly held positions of responsibility in connection with the University and School Education of Great Britain.

NEWPORT, R. I., *Christmas*, 1869.

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LECTURE
ON
GLANCES AND GUESSES
AT AMERICA,
PAST, PRESENT AND PROSPECTIVE.

It may, at first sight, seem somewhat presumptuous for an Englishman—even though now a naturalized citizen of several years' standing—to come forward to address Americans on the present condition and future prospects of their own country. In deprecation of such an idea, permit me to say it is only my purpose now, *at last*, after long and thoughtful consideration, and after having been solicited frequently during the last two years by the conductors of more than one Periodical, with which I have formerly been connected, to give my views in the form of articles, upon the topics to be touched on to-night—that I have at length resolved to enunciate them for the first time in this form and in this place.

Further—let me say, I only propose, *modestly* and *reservedly*, to give the views, at which I have so far arrived, after honest and persevering efforts to form fair, impartial conclusions. Those views, I feel conscious, may be defective or erroneous; several of them are at variance with many of the ideas and convictions which had been held by me during a great portion of my life—the avowal of them may surprise and even displease many of my most influential friends and supporters in this country, and may therefore be adverse to my worldly interests:—but they are *honestly worked out convictions*, and,—looking at all the aspects of the age and society, it seems to me that the time has come for one, who aspires in any way to be a public instructor, to declare such convictions when fully formed.

Moreover, it is not unknown to you, that both my pen and voice were devoted to the examination of American subjects many years before I thought of coming to this country, and both *then*, and *subsequently* during the late Rebellion, my humble efforts were put forth, not only to defend the cause of Right and of the Constitution here, but to convey to the people of England more correct notions, than they possessed, on many important points of American *policy, parties, and principles of action*.

There is so much in the PRESENT and the Fu-

TURE to excite our earnest interest, that I shall give only a very brief "glance" at the Past, with whose history most of you are, of course, thoroughly acquainted: but, as very pertinent to what has been already said, I will commence by citing a brief passage from one of my lectures delivered on behalf of a Public Society in England, in 1853, the printed copy of which lies here beside me. "It would be superfluous to turn over page after page of History in proof of the brave, bold spirit and persevering energy, which, in every age, have distinguished the descendants of the old Anglo-Saxon Sea Kings. In the *lowly* lot of toil, on the *lofty* throne of Power,—on the hardfought field of *battle*, and amid the rage and fury of the *Ocean-Storm*—the energy and courage of the Anglo-Saxon Race has, again and again, been tried and trained for its great and glorious destiny. *One* instance I may briefly notice, as showing, in marked contrast, the difference between *this* race, and the less energetic races of the *South*.

"The South American States were colonized by an empire, *then* the mightiest in the world, who devoted all her vast resources of wealth and military power to the object of transplanting to the *New World* the institutions of the *Old*, and of raising in America a new Spanish Empire with a vaster and richer territory.

“At a later date, in a bleak and barren part of the same continent, where Winter sets his icy seal upon the land through seven months of the twelve,—where savage beasts and no less savage men roamed ever in search of prey, a small vessel bore a scanty band of humble emigrants, and left them, in the middle of winter, to contend against frost and famine—against the ravenous assault of the wolf and the bear, and the scalping-knife and tomahawk of the redman.

“The country that was colonized with all the power and pomp of a mighty nation, whose nobles rejoiced to lead the bands of its well-provided settlers, has now sunk into a slavish, sluggish state of inactivity and ignorance: and, like the mother-land from which they sprung, her inhabitants, degraded alike in body and mind; held captive in the bonds of superstition, have fallen *far*—*far* behind in the race of civilization and progress. While, *on the other hand*, the humble and scanty band, that was borne in the *Mayflower* to Massachusetts, has expanded into a *great, free Nation* second to *none* in all that tends to promote the temporal and eternal happiness of Man!

“Whence comes this *strange*—this *striking* difference? I answer, these Spanish colonists were the enervated sons of the sensual South, and the votaries of a faith, that tends, in many of its

dogmas, to enervate and weaken the mental and spiritual energies of man.

But the Pilgrim Fathers were true branches of the old Anglo-Saxon race, whom danger could not terrify, nor difficulty deter, nor death itself, in its most horrid form, drive from their destined path. Free in *Faith* too, as in views of government, they were untrammelled by the bonds of superstition, and, in the hour of trial and of danger, they sought comfort and consolation in their Bible and their God ! And *He*, on whom they trusted, did not forsake them ! Amid all the hardships of that harsh climate—through the fierce assaults of famine and of frost—of the wild beast and the wild man, His guiding hand led them safely on, and has at length made of them a great and mighty nation, by whom his name is honored !

“ Since the commencement of the present century the progress and wide diffusion of the Anglo-Saxon race has been so marked, as to make it evident to the least reflective mind, that the time of preparation is drawing to a close and the time of action—of *fulfilment of the destiny marked out for it by Providence*—is rapidly approaching.

“ Ninety years ago the race was almost confined to England, and a small portion of this Continent. To-day—look where you will, East, West, North, South !—you will see the sturdy

Anglo-Saxon oak, planted at Plymouth by the Pilgrim Fathers, taking deep root, and spreading abroad its protecting branches over the land.

Stretch forth ! stretch forth ! from the South to the North !
From the East to the West,—stretch forth ! stretch forth !
Strengthen thy stakes and lengthen thy cords,
The world is a tent for the world's true lords !
Break forth and spread over every place—
The world is a world for the Saxon Race !

Feebly dwindling, day by day,
All other races are fading away ;
The sensual South and the servile East
And the tottering throne of the treacherous priest—
And every land is in evil case
But the wide scattered realms of the Saxon Race !”

In that lecture—delivered in England in 1853, and several times repeated there by request, although I was not then a professional lecturer—it was my object to demonstrate two theories, to which I hold as firmly *this day*, as I did *then*, namely, (1st.) The evident destiny of the Anglo-Saxon Race for a great and momentous work in these latter times ; and (2nd.) The solemn duty of its two great Representatives, England and America, instead of being ready to take offence on every slight occasion, to cultivate, on the contrary, a spirit of brotherly love and union—

O ! Brother, could we both be one
In nation and in name,
How gladly would the very sun
Lie basking in our fame !

In either world to lead the van
And go ahead for good,
While Earth to John and Jonathan
Yields tribute gratitude !

Add but your stripes and golden stars
To brave St. George's Cross,
And never dream of mutual wars,
Two dunces' mutual loss !
Let *us* two *bless*, while *others ban*,
And *love*, when others *hate*,
And so, my cordial Jonathan,
We'll fit, I calculate !

I quote a few more of the words used by me in that lecture, because they directly serve two objects I have in view to-night :

“So firmly impressed am I with the belief, which I have more than once enunciated, in the great mission and destiny of the Anglo-Saxon Race, and in the duty and necessity of union among its members, that I do not hesitate to pronounce that man—whether on *this* side of the Atlantic or on *that*—who does not, so far as may lie in his power, strive to promote thorough reconciliation between America and England—as derelict in duty to his country and his God !—And here let me quote an eloquent passage from the *North British Review* in 1852, upon America :

“In a region teeming with vegetable life, resting upon the subterranean treasures of civilization, intersected with noble rivers, whose tribu-

tary and capillary streams carry food and life into every part of the land ; the Anglo-Saxon Race has established itself in mighty cities, the centres of manufacturing, commercial, and agricultural wealth :—and has entrenched itself amid noble institutions, with temples enshrined in religious toleration, with universities of private bequest and public organization—with national and unshackled schools, and all that literature and philanthropy demand from the *citizen* or from the *State*. Supplied from the old world with its superabundant life, the Anglo-Saxon tide has been carrying its multiplied population to the West—rushing onward through impervious forests—levelling their lofty pines—chasing before it the denizens of the jungle, and driving to an ocean-frontier, where civilization will at last find them, the savage hordes that still usurp the fairest portions of creation. Nor is this living flood the destroying scourge, which Providence sometimes lets loose upon our species. It breathes in accents, which are our own. It is instinct with English life ; and it bears on its snowy crest the auroral light of the EAST to gild the darkness of the WEST with the purple radiance of Salvation, of Knowledge, and of Peace !”

I do not see how any one who studies History, can fail to see numerous proofs of Providence, having selected particular races and nations, as

well as particular individual men and women, to do some great and momentous work in the World's History : and yet the new skeptic school of historic readers regard the very idea with derision and contempt. *I*, at all events, on *such* a point as *this*, am not ashamed, or afraid, to stand by the OLD and TRUE, however out of date and fashion it may be ! In every age and country of the world, Sacred and Profane History are full of examples of this Providential arrangement—The Persian Power, six centuries before our Saviour's birth, and its conquering leader, Cyrus,—the Grecian Race, destined when vanquished, to be victor still, and by its language, arts, and literature, not only to lead captive conquering Rome, but to prepare the way for the diffusion of the Gospel by its early preachers :—and Rome too, treading her allotted path of glory and of conquest through seven successive centuries, until the power of a small Italian town had brought beneath its sway the greater part of the then known world ; and, by the wide diffusion of her language and Government had *completed* the preparation of that world for the reception of Christianity—these are a few quite familiar, but not less forcible, instances of nations selected by Providence to *work out great and special purposes*.

Did my present time and purpose permit, I

might very profitably dwell upon the early history of the rude, savage Anglo-Saxon tribe, from which the most solid and sturdy element of the American and English Peoples and Language is derived—as affording a striking proof of the often-repeated course of Providence in raising up the lowly to perform lofty enterprises.

But the great offshoot of that Race, that was led by the guiding hand of Providence to colonize the northern portion of this continent, will be even more than enough for our consideration to-night.

As we glance back up the vista of the Past from the scenes and circumstances of this vast, powerful, stirring, striving America, in which we live and move at this hour, to the day when—255 years ago—the Mayflower landed its little band of Pilgrims on Plymouth Rock—that event so beautifully described by Mrs. Hemans—

The breaking waves dashed high
On a stern and rockbound coast—
And the woods against a stormy sky
Their giant branches tost !

And the heavy night hung dark
The hills and waters o'er,
When a band of exiles moored their bark
On the wild New England shore.

Not as the *Conqueror* comes
They the true hearted came ;—
Not with the roll of the stirring drums
And the trumpet that tells of fame ;—

Not as the flying come,
In silence and in fear—
They shook the depths of the desert's gloom
With their hymns of lofty cheer !

Amidst the storm they sang
Till the stars heard and the sea—
And the sounding aisles of the dim woods rang
To the anthems of the tree !

The ocean eagle soared
From his nest by the white wave's foam,
And the rocking pines of the forest roared :—
This was their welcome home !

As we glance back, I say, through the vista of American History to that "Landing of the Pilgrims," we cannot but be convinced that a Great and Guardian Providence guided on that small courageous band to be the pioneers of a People, whose glorious destiny it should be—*if not false to their duty*—to become the leaders of the World's Civilization. Every step in the onward march of the American Colonists down to and through the creation and development of the great PEOPLE-EMPIRE of the UNION, is marked by evidence of this one grand fact—The long and arduous struggles of the early settlers against hunger, cold, and every hardship of clime and circumstance—against the fierce attacks of the wild beast, and the fiercer tomahawk of the wild man;—then the resolute resistance to arbitrary power—the thorough Anglo-Saxon determination to oppose to the death

unjust taxation—the long sustained struggle against the mighty power of the Parent-land wielded against them by the mean minister of a misguided monarch—The victory at length attained and Independence won by the patient self-denial and heroic valour of the sons of Freedom, led by HIM, “greatest in Peace and greatest in war” the Father of his country’s liberty and greatness:—the wise measures by which many vast territories, each equal to a European Kingdom, were so united, as to secure the co-existence of a fair amount of separate liberty and action with collective force and central government:—subsequently the buoyancy and vigor, with which the vessel of the young Republic bounded over many a storm-tossed billow, that seemed ready to engulf it, and passed unscathed through the midst of many a reef and rock that threatened instantaneous destruction:—down to the time, so painfully fresh in all our memories, when one deep, latent ulcer, that had long been festering in the vitals of the Republic, reached a dire maturity in a malignant and mournful Civil War, that spread death and desolation over the land!

At one period of that struggle, few but the most sanguine and courageous dared to hope, that the UNION would come forth from the contest, other than at least a crippled conqueror. But a kind Providence willed it otherwise. Notwith-

standing all that was suffered and lost by war with all its horrors—by the errors of mistaken good men—by the selfish, mean, unpatriotic acts of bad men on *both* sides, He, who first guided and guarded the Anglo-Saxon Pilgrims of the *Mayflower* to these coasts, has brought forth the AMERICAN UNION from that terrific enternecline strife, *greater, grander, more prosperous, and powerful*, than she was before !—thereby offering her,—so plainly “that he who runs may read”—the leadership of the World’s Civilization, *if she herself prove true to the trust and worthy of the destiny offered her.*

This is the problem that PRESENT and PROSPECTIVE AMERICA has to solve, and in truth, it seems just now a *very dark and difficult* one.

The *very elation and rebound of spirit* incident to the escape from such deadly danger has *itself* been the fruitful source of many evils : and the *very greatness* of her rapidly developing material resources has tended to render the nation’s head giddy and vain and arrogant.

It is not for me to presume to stand forth either as a preacher of religion, or a stern Censor of the Public Morals ; but I *have the right* and I feel the *duty* of speaking out boldly my opinions, as a student of history, and as a common sense observer of the facts daily brought before us.

I have avowed a belief in the selection of *Na-*

tions as well as of *individuals*, for the performance of great and wonderful work in the World's History—sometimes for its blessing, at others for its bane—for its culture and civilization, or, for its castigation and its curse. History no less clearly shows that whenever Nations, or men, *so* honored and exalted by Providence, have proved *recreant* to their lofty trust, they have been, *no less promptly, struck down* from the pedestal of power, to which they had been raised, and of which they had proved *unworthy*. Scoffers and skeptics may sneer at this as cant, and tell me, as they have more than once done, that times and things are altered—that such reasonings from the history of old world nations do not apply to young, strong, progressive America. But, I reply, History is made of the aggregate acts of individual human beings--and Human nature, whatever different fashions and phases it may assume, is the same to-day in republican, 19th century, America, as it was, thousands of years ago, in Tyre and Babylon, in Egypt, in Jerusalem, in Rome, and in Paris at the close of the last century.

And—*more important still*,—the God, who governs Human nature, and all Nature, remains the same forever ; and unless we atheistically renounce all belief in His Moral Government of the Universe, we must conclude, (with History for

our teacher), that He will educe *like results* from *like causes* : and that, like the Persian Victor, the cultivated Greek Republic, and the Conquering Roman Power, that held sway over the nations so long, AMERICA, *now* elevated to the very pinnacle of National pre-eminence, and looked up to with wonder and admiration as the mighty model of Popular Government—*with the glorious destiny and duty offered her* by the Supreme Ruler of all of bringing the civilization of man to the *last and highest point of progress*—will speedily be stripped of that prestige and power and become one other and more conspicuous monument of Historic warning of the doom attendant on the neglect of duty.

Moreover, even those Skeptics who doubt, or deny, God's Moral Government of His Universe and attribute all action and alteration to what they term "natural Laws"—(as if there could be "Laws" without a Lawgiver!)—must admit that the continued existence of a *true Republic—that is, of self-government* by the *People*—can only be secured by that people's cultivation and preservation, of virtue and morality. The expressions of ancient writers, sacred and Profane, were long thought to support the doctrine of the "Divine Right of Kings": but, even when Homer calls such princes as Nestor and Agamemnon and Ulysses "Diotrephes." "Jove or Heaven—sup-

ported" he designates thereby men "*God-gifted*" with *wisdom* and *ability* to direct their ruder and less cultivated fellowmen.

When corruption, luxury, vice, and selfishness take the place of virtue, honesty, self-denial and love to GOD and MAN, a true Republic *must* cease to exist. It was *so* with Athens the most famous Republic of the Ancient World, it was *so* with Rome, and it has been *so* in later times with France.

It is a strange and painful fact of daily observation that as civilization advances, so luxury and vice and crime seem in general to keep almost even pace with it. This is (so far as we can yet see) the lot of all things human, and it is therefore *man's appointed duty, socially and nationally*, as well as *personally*, to be ever striving to make the scale of *good* weigh down that of *evil*. At the present time, it is patent to all, that the public and private life of this country is rife with illustrations of this painful fact. There is indeed an immense amount of material prosperity throughout the land, for which the Nation and its rulers rightly returned thanks to the Great Giver of all good, a few Thursdays ago.—Every day is disclosing fresh mines of wealth, and new resources, likely to afford competence and comfort to unnumbered millions of future inhabitants, on this vast and fair and fertile continent—new

discoveries are daily developing fresh means for the alleviation of man's sufferings, the promotion of his comfort, the improvement of his mind—Thousands of conscientious clergymen and numerous and powerful religious and philanthropic agencies are at work all through the land, laboring for the people's spiritual and moral welfare.

Gratefully—most gratefully—should we all welcome and acknowledge these good things of the time—proofs that there are at least very many noble hearts in every State and City and Village of America awake to the call of duty, and purely and patriotically striving to render their country worthy of her destiny and able to fulfil it.

But, as we look abroad over the face of society—as we read the daily news of every quarter of the land, how is it possible for any lover of his kind and country not to be disheartened and appalled by the evidences of widespread evil of vast and various kinds?

Co-existent with all the great and good and selfdenying and heroic qualities exhibited during the recent Rebellion, there almost simultaneously sprung up, in foul fecundity, a black and baleful growth of selfishness and sin of every kind! While the pure and patriotic were straining every nerve, and offering up comfort, money, home-happiness and life itself, in defence of country and constitution, robbery rode rampant in the high places of

the land, and the vampire-hosts of speculation and selfishness and unblushing fraud rushed ravenously to suck the healthy life-blood from the Nation's arteries, leaving therein only a dark residuum of debilitating debt—a debt, *not one half* of which was incurred by the *necessary* and *just* expenses of the War, terrible and tremendous as that War was!

The same Mammon-spirit is still powerfully at work,—boldly and barefacedly at work—daily before our eyes, in the Gold-room, in the Stock Exchange, in the mart of Commerce, at the Railroad Board, in the Halls of Congress, and even, alas! on the *very seat of JUSTICE* itself!

There are doubtless many upright, pure, honest Judges on the Bench, whose very names are synonyms for equity and honesty. But have we not, even recently, seen proofs of the very contrary? and what must be the “prospective future” of a country, if even *a portion* of its Judges—the *sworn protectors of property* and *Justice*—can, for *whatever* motive, be made the tools and tricksters of notorious speculators and money-market-manipulators?

Again, is it not painfully-patent—proved again and again beyond all doubt—that, in some of the State Legislatures, and, pre-eminently, in the Supreme Council of the Nation, gold and greenbacks will often insure success to a bill, which

has no basis in public benefit or in sound principles of Political Economy and Justice? and that, from this cause—the corruption of Congress catering to the selfish and grasping covetousness of individuals, already wallowing in wealth—a large quantity of the necessities of life, so essential to the poorer classes of the People, have *been taxed and tarified beyond all the Just necessities of the National Government?*

Passing from *Public* to *Private* life—Is there not *very* great—*mournfully* great cause for apprehension and anxiety in many of the aspects of the various orders of society? It is only necessary to allude generally to things of which you are every day reading the proofs.

The reckless disregard of human life, as balanced against the desire of revenge, has been noticeably increasing to an alarming extent during the last few years, and deeds of blood that—a quarter of a century ago,—would have appalled and terrified the hearts of *all* the people, are *now*—such has been their *frequency*—read without surprise or agitation! a result, let me observe, that I believe to have been, to no slight extent, brought about by the *sensational, sensual, demoralizing* tales of fiction, which are poured forth, in a filthy flood, from so large a portion of the Press of the great cities, and are rendering the minds

of the young familiar with lawlessness and lust and murder !

It has been of late, very fully acknowledged by calm, thoughtful men of various religious denominations, that there is a wide-spread corruption, through more than one stratum of society, in regard to *other* things, as sacred as the safety of human life, and intimately connected therewith. The sacredness of the *Marriage tie* and the love of *children* and *Home* seem, in many quarters, to be fading away before the baleful beams of the blazing orb of gold and the no less fatal false-lights of Liberty, (so called) and lust!

I allude, as you all know, to *stern* and *solemn facts*, clearly *proved*, and terribly illustrated by *recent occurrences*. O! well may every lover of his country tremble for its fate, if once this disregard of the dear ties of *hearth* and *home*, of *wife* and *children*—the beautiful “*olive plants around his table*” in whose number the wise man rejoices as a gift from God—should take deeper root throughout the land! Luxury and licentiousness have been the sad sources of the evil and the crime, so far as it has advanced ; and only by resisting and checking those vices can the direful evil be controlled or cured.

O, Luxury ! thou cursed by Heaven's decree !
How ill-exchanged are things like these for thee !
How do thy potions with insidious joy
Diffuse their pleasures, only to destroy !

Kingdoms by thee, to sickly greatness grown,
Boast of a florid vigour, not their own.
At every draught more large and large they grow,
A bloated mass of rank, unwieldly woe ;
Till sapped their strength, and every part unsound,
Down—down they sink and spread a ruin round.

There is undoubtedly also—I speak simply as a layman, pretty well acquainted with the undercurrents of thought in society at large and I speak with a painful consciousness of my own constant shortcomings in all such matters—and in no pretentious or pharisaic spirit—there is a permeating and prevalent, though covered skepticism, or disregard of practical *heart*-religion existing and increasing in even what are called the “best circles” of society, perhaps *even more* in them than in some others. There is indeed in each Church and denomination a great deal of attention to outward forms and Church duties; and doubtless a fair portion of honest, religious feeling—*especially on Sundays and during service*—but who, that even listens to the conversation of the groups of gorgeously apparelled worshippers as they wend their way homeward from Church and Chapel—and, still more, who that observes the conduct of many of them, during the following week—their worldliness—their worship of wealth—their purseproud pomp, or petty pride—can be persuaded that their religion has penetrated the *heart*, or purified the *soul*? But beyond and

aside from all this, there is, amongst cultivated, moral, upright men, a large leaven of *actual disbelief* in the vital principles of Christianity. They will not offend or shock the feelings of their families and friends and "weaker brethren" by an open avowal of skepticism and renunciation of their church forms and worship, which like the Roman Magistrates in the early days of Christianity, they believe to be "all equally useful"—but in their *hearts* and *intellectual belief*, they have discarded the faith of their fathers—the simple and sacred religion of the SAVIOUR.

A comparatively small body of such men has given proof at least of their manly though misguided honesty by openly coming forward of late to inaugurate the new religion of *Positivism*, that is of *material facts* and *natural Laws*; but the unavowed skeptics of this class unquestionably form a far greater number.

This spirit of Skepticism has been largely on the increase during the last ten years, and it is likely to increase and spread, even more rapidly, widely, and deeply, unless the clergy of the Christian Churches—not in isolated instances,—but collectively,—rise to a right sense of the danger of the crisis and of their own solemn duty to *qualify themselves*—if not yet qualified—to meet that danger. In this advanced, inquiring, intellectual age, Christ's ministers must be able to cope

intellectually—logically—learnedly with all opponents, and to prove—as can most assuredly be proved—that, so far from contradicting, the evidence of the WORKS of GOD confirms, when *fully* examined, the testimony of HIS WORD.

You know, I might swell the list of evils and dangers, with which society is assailed or menaced just now, and *you know*, I have not exaggerated, or “set down aught in malice.” If the state of things public and private then is so dark and dreary, what hope can there be of America’s retaining her high position, or fulfilling her lofty destiny? I believe there is ground for good hope even yet, but, before I enter on that topic, permit me to set myself right in your opinion and to guard against misapprehension, on one or two important points.

In expressing my feelings regarding the Pilgrim-fathers, it has been especially *their old English pluck and perseverance—derived from their Anglo-Saxon forefathers*—that I have desired to praise, their love of liberty and determination to maintain it, though they themselves in turn became for a time conscience-oppressors. But, myself an English Churchman, however unworthy, and the descendant of a long line of English Churchmen, it would be impossible for me to sympathize with some of the religious principles and practices of the Puritans.

Again, in my remarks upon the Anglo-Saxon element of the population of America, no slight or slur has been designed to be cast upon the other races, that have helped to make and mould that mighty mass of people.

The Germans are descended from nearly the same Anglo-Saxon stock, as the English; and as to the Irish, who form so numerous and energetic a portion of the population, I can only say that by birth—though not by descent or education—I am an Irishman myself; and far would it and may it ever be from me, to be guilty of injustice to the merits of so great and generous a race of people as the Irish! But the Celtic Race does unquestionably lack the solidity and stability of the old Anglo-Saxon stock, which, therefore, must, I maintain, be regarded as the solid and strong basis, alike of the Language and the Liberties of the American Union. As the strength and comprehensiveness of the English or Anglo-American Language are derived from its combining and adopting so much that is best and most effective in other tongues, ancient and modern: so one of the greatest grounds for still cherishing hopes of the stability of America, and the cure of the evils that threaten her, must be drawn from the *happy union* on her soil of the sturdy Saxon, with the bright and brave and lively Celt, and the phlegmatic and prudent and honest Dutchman!

And, now, *Where* must we look for a remedy for the evils that are darkening the Present, and casting dread upon the Future of America? Undoubtedly the plain answer must be, in the first place, a cultivation of, or return to, the paths of Piety and Virtue. But we must look to practical *means* and instrumentalities, rather than to grand ideas and good maxims. *What* instrumentalities are available to render America worthy of her destiny and capable of realizing it? I answer THE WOMEN and CHILDREN, or RISING YOUTH, of America.

I am not about to enter into any long discussion of what is called the "Woman's Question"—so greatly debated of late. But I will not flinch from saying, after long and careful consideration of it, that there has been as much unfairness and wilful misunderstanding in some of the opposition to that cause, as there has been of folly, indelicacy, and bad taste, on the part of many of its members and advocates.

Such persons, as the female students of Philadelphia, who would thrust themselves into the clinical, bedside examinations of male patients, in company with the male students, are just—(neither more nor less than)—worthy co-mates and helpmeets of the unmannerly and unmanly men, who mobbed them! Very few, if any of the real woman's right's, champions, would, I am sure, de-

fend those immodest surgical sisters! and in the same category must be classed some of those unwomanly women, who have brought discredit on the cause by avowing and defending doctrines on marriage, which have shamed and shocked the feelings of the true women of America!

But I do believe that great good is likely to arise to society out of all this agitation, not perhaps in the precise form so enthusiastically advocated by many, but in other, and more generally useful, modes and directions.

As to the SUFFRAGE, I am by no means convinced that anything approaching a *majority* of the Women of America desire it, but *sure I am—knowing what I do of the keen and intuitive knowledge of character* that marks the mind of WOMAN, even in a *comparatively humble grade*; and the general *unselfishness* of her nature, and her value for higher aims, than mere money-getting, as compared with us world-worn, world-hardened men—sure I am, that—had the *women of America, during the last ten years, possessed the right of Suffrage,—National, State, and Municipal*, many unworthy men, who have disgraced the Nation at NEW YORK, at ALBANY, and at WASHINGTON, would never have been sent there!

As to other rights, especially those connected with intellectual acquirement and employment, it seems to me an unmanly and ungenerous coward-

ice, that would strive still to keep barred the doors, that have so long shut out woman from those just and honorable fields of attainment and emulation. The man who asserts that woman's capacities are *inadequate* to the higher grades of intellectual exertion, and therefore seeks to debar her therefrom, shows at once his *insincerity* and his *distrust of his own powers*.

I am—for reasons our time, at present, will not permit me to discuss—opposed to the joint education of the sexes *in the period between early childhood and youth*: but, not only do I believe in the justice of our young *women* sharing, or otherwise enjoying, the best and highest education open to young *men*—with such exceptions as the clinical and cognate cases just now referred to—but, I believe it would produce results of a most beneficial character, by purifying the moral atmosphere and polishing the manners of the youth of the Universities! Further than this, I cannot conceive, I never could conceive, why any man should be ashamed to receive instruction from a lady, if she be able to impart it. Some of the best scholars I ever had in this country and especially in BOSTON,—many of the best teachers I ever employed, were ladies, and years ago, when I was, I fear, yet rather vain of my own scholastic honors and distinctions, I was glad and grateful to listen to the learned suggestions and ad-

vice of one of the noblest and most cultivated ladies of this generation—the widow now—but then the wife, of my lamented friend, the late Sir William Hamilton of Edinburgh.

Therefore, though it does not appear to be my duty to take part in agitating any reforms of this kind, beyond thus frankly and fearlessly expressing my opinion, I would throw open University Professorships to ALL, and, on the principle of the golden-apple motto of old—"Let the fairest take it"—let the most learned and best qualified teachers be appointed, *without distinction of sex*.

Having before my mind's eye several present occupants of Chairs at the Universities, and many learned ladies *not* there, I can imagine that a most beneficial exchange might well be made by the substitution of the latter for the former.

There can be no doubt in any reflective and unprejudiced man's mind, that there has been, for long, much of unfairness, tyranny, and jealous exclusion exercised towards woman—but for a great deal of it, they have been themselves in many instances to blame. Woman *has* long exercised a powerful influence, *more powerful* than that of Suffrage, in this and other civilized countries. Has she been always careful to qualify herself for exercising it *aright*?

Do women of the present time, even in the best circles, generally so cultivate their hearts and

minds, as to make them worthy of men's *respect*, as well as of their admiration and love?

Women of America! Matrons and Maidens! Mothers and wives and sisters of the future citizens of this great Republic! you have a *noble*—a *glorious duty* before you, if you *rise to its* conception, and realize its grandeur! On you, and upon the rising YOUNG MEN of the land whose hearts are yet unseared and uncorrupted, and on your *influence upon those near and dear to you*, depends, under God, *I do solemnly believe*, the salvation of this country—its rescue from the ruin that *luxury*, and *sin*, and *selfishness* are *surely*, if *slowly*, bringing upon it!

Is it not enough to arouse the most apathetic into action—to recall the most frivolous votary of fashion from her folly—to nerve the heart of the most timorous of women to thoughts and deeds of most manly fortitude—to make the favored daughters of wealth and luxury ashamed of the trifling, toying, inglorious life they have hitherto been living, and resolve at once and henceforth to enter on a new and better life of duty to their country, and their God—and to cause the hearts of the lowly daughters of toil, and perhaps of penury, to bound with a fresh and new-born hope and faith that they, too, humble as they are, one and all, may help (and that most effectually!) to save America from the threaten-

ing dangers, and to secure her position in the Vanguard of the Nations?

Let the WOMEN of AMERICA, high and low, young and old, rich and poor, realize this sense of solemn duty, as mothers, wives, and sisters, and rise to its grand dignity, and they may then, in the best and most glorious way, fulfil the poetic prediction lately uttered by one of their sisters at Cleveland,—Mrs. Hanaford :

“ With reverent hand we lift TRUTH’s glorious banner
 And fealty vow
 To all that lifts our sex to power and honor
 In this grand “ Now ” !

The time hath fled when *weakness* meant but *woman*,
 The hour hath come,
 When the DIVINE transcends in her the HUMAN,
 And ’tis her doom,—

Her glorious destiny to guide this nation
 Far from its sin,
 Up to the heights of its supreme salvation,
 The crown to win !

Among the Peoples that are known to Story,
 And classic song,
 There shall no Nation be so filled with glory,
 And none so strong

As this REPUBLIC, noble and far-stretching,
 From sea to sea,
 While its grand influence, o’er the waters reaching,
 BIDS ALL BE FREE ! ”

E. R. H.

Dec. 7. 1869, 4.25 P. M.

LECTURE
ON
BULWER THE NOVELIST,

AS AN ORATOR, POET, AND WORKING MAN.

(Extract from a Newspaper Report.)

All cultivated persons are familiar with BULWER'S fame as a Novelist, but comparatively few in this country are aware that he had given such solid proofs of his ability as a Statesman, Orator and Poet. Probably fewer still were prepared to find that, in another particular,—the one specially dwelt on by the lecturer, namely, his *systematic industry*,—his example has afforded so valuable a lesson to all, and more particularly to young men of fortune, so many of whom have been spending the season at Newport. It was to these, some of them his pupils, Dr. H. addressed himself, showing how BULWER, “born to fortune and bred in luxury,” had from the first, even while involved in all the gaieties and distractions

of fashionable life, resolutely entered on, and no less resolutely persevered in, a path of honorable ambition; devoting in youth, and maturer years, a certain portion of his daily time to diligent labor of a very lofty and useful kind. The lesson was fully and effectually brought out by the lecturer, without any attempt to conceal or palliate those errors into which, in his earlier life, the seductions of society and the surroundings of wealth and luxury may have caused the brilliant novelist to fall.

The lecturer then concluded as follows:

“It has by no means been my sole object, when selecting the name of this great writer as a subject for a lecture, to come forward merely as his champion, or his critic. Knowing what I do, not merely of his writings, but of the life of the man, I have long believed it would afford some very useful and healthy lessons of life, especially to all who may aspire to literary distinction; and, as I remarked in opening, to *young people of both sexes*, born like Bulwer in the lap of luxury and wealth; and therefore tried and tempted to inglorious idleness and ease.

And first, whatever faults may have occasionally dimmed the brightness of his intellectual or moral career, it is evident that Bulwer must have been originally endowed with an innate loftiness of aspiration and nobility of ambition, or he would

not have entered upon, much less so steadily persevered in, that life of literary labor, which is now encircled with so bright a halo of well-merited renown. He was born to fortune and bred in luxury ; both powerful antagonists, (especially in a country, where the habits of a landed aristocracy exercise such influence as in England,) to that industry and plodding persevering labor, by which alone any solid literary reputation can be won. The influence of his wise and accomplished, but nevertheless ambitious mother, doubtless had great weight, in giving this direction to his youthful mind ; but the talent and lofty aspirings were already implanted in that young heart, or the best of mothers could have done but little.

When we look at Bulwer's position, in point of inherited wealth, and then compare his career of undeviating industry with the idle, if not dissipated, lives of the vast number of his order, surprise must, methinks, mingle with our admiration. The temptations to an idle life for the English country gentleman of property are *very* great, nor easy to be resisted.

* * * * *

To all these, Bulwer from early youth was exposed, nay more, was for years obliged, by the tyranny of his "order" and society to take his share in them; yet even from the time, when he

was a Cambridge student, they never succeeded in making him an idler or a voluptuary. From the first, he only gave to pleasure and amusement the second place in his daily life. From the first, it would seem to have been his object to gain knowledge, to improve his mind, and to fit himself for gaining good for his race and glory for himself! If we look over the long list of his successful works, we must allow the industry displayed even in the writing of them to have been great, but when we examine their contents, and see how much profound erudition, philosophy, knowledge of science, art and history they contain, then we must acknowledge that industry to have been enormous, indeed almost inconceivable. And inconceivable it would be, had we not a key to it. I know from friends of his earlier days, that when he was at college he steadily pursued a plan of study which I have ever advocated, and would strongly recommend to all students. I have in my own experience known many an ardent youth, ambitious of academical distinction at our English Universities, hope and seek to secure it by prolonging his daily hours of study, beyond what the laws of nature would allow, reading in some cases ten, twelve, or fourteen hours a day. In a few, a *very* few, cases, I have known victory to crown this course, but ever a victory overshadowed by the cloud of a broken constitu-

tion. In the far greater number of instances, mind or body, or both, has given way, before the final day of struggle had arrived, and the misery of ill health has been incurred, without even the solace of success. Bulwer, on the contrary, adopting a habit, which he has retained through life, gave a few hours each day to *steady* reading—*intense study* of the subjects on which he was engaged—and no temptation of amusement, exercise or pleasure could make him encroach on those hours. To use a University term, you will find explained in "Tom Brown," his door was "sporting," and no visitor could ever gain admittance. Thus by intense and steady application and strict method, while apparently leading a gay and fashionable life, he accomplished as much as, and more than hundreds, who nominally "read" double as long each day. Surely we may accept this as a lesson of regularity of method, and of doing what we do *diligently*! A lesson I do hope my young friends will *take to heart* and practise!

And next, looking to the characteristics by which his literary character and his writings have been marked—and first as to one feature of the latter—Bulwer has never, from first to last, sought popularity by "writing down" (if I may use the term,) to win the favor of the less cultivated masses. Let me not be misunderstood. I am not alluding either to what are called sensation

tales, nor yet to the fact, that many writers of no mean reputation do constantly pander to that popular taste, which seeks its gratification rather in the low, the ludicrous, the commonplace, and coarse, than in anything that contains solid truth, and ideal beauty.

Whatever reputation Lord Lytton has won, has certainly *not* been gained by such a course as *this*. He has striven to *elevate*, as well as *gratify*, the tastes of his readers, and in so doing he has been the benefactor of his own and after-generations. He has ever held up Art to the admiration of men, as a high and holy thing! and, in his own practice, he has steadily endeavored to exemplify the principles, of which he has thus been the consistent advocate. As will hereafter appear, I by no means maintain him to be perfect as a writer, but I know no English writer of Fiction, in the composition of whose works the higher artistic principles are so fully and faithfully observed.

Again, I remark, no one can have read his works, as they have successively appeared; without observing the plainest evidence of his constant efforts towards improvement. There is a vast interval, indeed, of progress between his "*Falkland*," and his "*Last Days of Pompeii*," and a vaster still between that work—beautiful and artistic as in many respects it is—and his "*Zanoni*," and "*Last of the Barons*," and his "*Caxtons*," and "*My Nov-*

el." And though I am not about to profane the confidence of private life by making what I know of Bulwer's the subject of a lecture; yet there is no impropriety in saying that all who know and love the man, have marked with deep and anxious interest the simultaneous improvement of his intellectual and moral life. An unhappy domestic connexion led, in its results, to his being at one period of his career, regarded with coldness, if not reprobation, as a vain and selfish sensualist. Time has proved the injustice of the extreme charges then made against him; but there is no doubt that the undue indulgence of his mother, proud of her accomplished son, tended in early years to foster a pride which wealth, popularity, and power afterwards for a time, more fully developed; nor is it to be supposed that a man, endowed with such an ardent temperament, escaped altogether uninjured from the ordeal of temptation through which he was obliged to pass; but, as I have said, we can directly trace in his successive works the same improvement which his best friends have noted in his tone of moral feeling and of Christian philosophy in his daily life.

I can only touch lightly on these domestic disagreements already referred to, from which so much unhappiness arose—but this I may and *do* say—while, as ever in such cases, there were faults on both sides, and the breach was soon made

wider by passionate and most unreasonable jealousy on one side, and haughty and wounded pride on the other,—there never was anything to justify the character attributed to him, under the character of Lord Vincent, in a certain novel, which owed its origin to the quarrel.—With all the warm qualities of the Irish heart, Lady Bulwer also was hurried constantly into extreme and boundless passion and jealousy, which led to scenes in society in London, and on two occasions in the public streets, in the view and hearing of the fashionable promenaders, enough to wound the feelings and pride of any man, much more of one of so naturally proud a temper as her husband.

Lastly—the indomitable pluck and perseverance of Bulwer in not yielding to despair after defeat, afford a lofty life-lesson, not alone to the literary aspirant, but to *you* and *me*, and every one of Adam's sons and daughters; for whatever our fields of struggle and of strife, sure we may be that some disappointments and defeats await us, ere we can win the victory.

It has been well observed, that “success after failures is far more honorable than lottery laurels,” for it not only displays higher moral qualities, but very generally indicates the possession of richer resources. This remark applies with peculiar force to Bulwer, whose successes, of

whatever kind, were only gained by the *most resolute perseverance*. His first attempts in every department of literature were, more or less, failures. Passing over his more juvenile attempts, he essays to write a novel, and the public, having read Falkland, acknowledge its display of talent, but decide that the writer never *can* succeed as a popular novelist. The writer listens to the adverse judgment—calmly and patiently examines the causes of his failure—resolutely sits down to the composition of another work, and the following year, 1828, beholds the disappointed writer of Falkland, feted and lionized in London as the successful author of Pelham!

Again, he delivers his maiden speech in the House of Commons, and the critics of that cold, phlegmatic assembly say “he will never be a speaker.” Conscious, without inquiry, of the natural defects that had caused his failure—conscious, also, like Erskine, that it was *in* him, and determined it should come *out*, he resolutely enters upon a course of self-training, which results in his becoming, first, a favorite speaker of the Commons, and more lately, as I have shown you, one of the acknowledged public orators of England.

Emulous of renown as a dramatic author, he brings forward the “*Duchesse de la Valliere*,” and, though the meed of applause awarded it might

have contented many a second-rate writer, still its want of a fuller success was a virtual defeat. "His genius (the critics said) was plainly narrative not dramatic," and the public accepted their fiat as conclusive.

In less than three weeks a new play by an anonymous author is announced at Covent Garden. It succeeds, nay, draws down thunders of applause, night after night, *within* the theatre; while *without*, the critics vie with each other in hailing the rise of a new luminary on the dramatic horizon; nay, more, they are careful to compare the beauties of this unknown author's play, with the defects of Bulwer's "Duchess."

That play was the Lady of Lyons!—And so throughout his whole career! This indomitable courage and *determination to succeed*, are the leading characteristics of this great living writer, as they have been of all the best and worthiest of our Anglo-American race, in either hemisphere and in every age.

Had Lord Lytton established no other claim upon our admiration and regard than this, would he not be well worthy of the honor and affection of every Anglo-Saxon heart on *this* side of the Atlantic, or on *that*? The lesson is a cheering and sustaining life lesson to us all.

"Bulwer the Novelist," may not have been through life that paragon of virtue that some may

require as alone worthy to be held up as a pattern and model. He may not, in the opinion of some of you, deserve the rank I have awarded him, even as a poet and an orator, but as *a living and familiar exemplar* of the great qualities of *earnestness, pluck, perseverance and lofty aspiration*—qualities of which your young Harvard Brethren have recently afforded so glorious a specimen, even while enduring a defeat that was greater and grander than many a victory! I can fearlessly commend him to the love and honor, and imitation of you *all*, and especially of *you*, the young and the wealthy favorites of fortune! Enjoy life and its pleasures as Christian ladies and gentlemen, while you are young; but also, *one* and *all* of you, fix your hearts resolutely like Bulwer, on some higher, nobler object, as the main aim and purpose of your life! Strive to raise yourselves in intellect and knowledge to a higher sphere of enjoyment, as well as usefulness, and (believe me) even pleasure and amusement will receive a new zest and relish from the consciousness of duty discharged—of difficulties defeated—and of good work well and bravely done!

*THE HIGHER EDUCATION OF
AMERICA AND EUROPE.*

(From The Church Gazette of New York, of December, 1868.)

Everything tends to indicate that we are just about to enter upon a keen and probably decisive struggle, in regard to certain leading points of the Educational Question, which had long since engaged the earnest consideration of many thoughtful, learned, and experienced men in America and England, and have recently begun to excite renewed and increased investigation and discussion.

It will not be possible, within the limits assigned us on this occasion, to attempt any very full or exhaustive treatment of so difficult and important a subject, on many branches of which, however, our views have been for some years before the public. After we shall have examined some foreign systems, and probed the defects of our

own, it will be mainly our desire and aim to advocate, in a simple, straightforward, and not uncorrect manner, such reforms as experience and observation may show to be urgently needed, not alone for the improvement of our schools and colleges, but for the security and well-being of society at large and the stability of the American Republic.

As certain reasons induce us to commence with UNIVERSITY EDUCATION, it is the more necessary to state *in limine* certain principles or axioms, which will be constantly presupposed in all our writings on this topic.

Firstly, then, by "Education" it is by no means *mere special instruction* that is meant to be expressed, but the sound, healthy, and systematic training and development of *each* of the several elements of our compound nature—the RELIGIOUS and MORAL, the INTELLECTUAL, and the PHYSICAL.

Secondly, while we maintain that the cultivation of the first of these elements must ever form a vitally essential part of *all* true education, and while we shall always advocate the inculcation of *sound Church principles* upon the hearts and minds of *the young of our own Church*, we shall, as educationists, conscientiously and boldly adhere to a *broad*, Christian, catholic standard, in discussing any educational systems or topics of a *general* or *national* character. In other words,

we shall continue to maintain, as we have ever maintained, Bible Christianity to be the only solid and safe basis of all education.

We trust our readers will carefully bear in mind this preliminary avowal of principles, in order to guard against a misunderstanding or misinterpretation of our views.

The subject on whose discussion we first enter, viz: the HIGHER or UNIVERSITY EDUCATION of America and Europe, is, in a manner, forced upon us by the recent renewal, with increased vigor and virulence, of the controversy between the OLD CLASSICAL, or IDEALIST, and the MODERN REALIST, or NATURAL SCIENCE Schools. Amongst other circumstances, that have tended of late to awaken a more general and lively interest in this controversy, have been the delivery of an Inaugural Address by Dr. McCosh, the newly elected President of Princeton College, on "Academic Education in Europe," and more recently, a lecture given before the *alumni* of Columbia College, at the Hall of the Historical Society, on "The Culture required by the Age," by Dr. Frederic DePeyster.

It need hardly then be premised that the present subject is not of an *Episcopalian*, but of a *general* and *national* character. Before attempting to point out the deficiencies, or errors, that seem to exist in the systems of University Edu-

cation in this country, it may be both interesting and useful to give a sketch of the history of the establishment of the Queen's University and Colleges in Ireland, of one of which—that of Belfast—Dr. McCosh was a Professor; and, while allowing that gentleman all due credit for the eloquence and ability by which his late Address was distinguished, it is only right to remark, that the plan and system advocated by him—and *on which we at present reserve our opinion*—was fully devised, and *in actual operation*, before he had any connection with Belfast College. It was, in fact, the matured result of long deliberation on the part of the British Privy Council, assisted by a considerable number of educational and scientific men.

The whole plan of the “QUEEN'S UNIVERSITY” derived its inception, to a great extent, from a similar cause to that which, about a quarter of a century before, had resulted in the founding of the UNIVERSITY OF LONDON.

The ancient Universities of OXFORD, CAMBRIDGE, and DUBLIN were, as is well known, rather exclusive in their character, both in regard to religious tests, to the curriculum of study, and to the heavy expense (recently much diminished, however,) involved in a long residence at College.

A large body of the youth of England, sons,

for the most part, of Dissenters, found themselves debarred by the *first* of the above causes, from attaining those academic distinctions which were deemed by them essential to success in professional and public life. It was also the opinion of many, that the course of studies pursued in the old aristocratic Universities, was both too narrow in its range, and too antiquated in its character, to meet satisfactorily the requirements of those classes of students. And, lastly, the expenses of collegiate residence under the old regime, effectually closed the doors of those institutions against all but such as either had ample means of their own, or the talent and scholarship necessary to win such success, in competition for scholarships and other prizes, as would compensate for the lack of private fortune. A numerous body of men, eminent in various departments of science, literature, and statesmanship—prominent among whom were Lord Brougham and Professor Sir Charles Bell—energetically exerted themselves to supply this keenly-felt educational want; and, on the 1st of October, 1828, the London University was formally opened by an Inaugural Address from Professor Bell. As at first organized, “London University” signified little more than an advanced Academy to prepare students for *the University Proper*, as yet only in contemplation; but the latter was not long in

being established and organized; and ROYAL CHARTERS were granted eventually to both, on the same day, Nov. 28, 1836; and, ever since, that University has been the academic resort of all those who, from the causes already stated, were disqualified or disinclined to enter the older Universities. Its *prestige* has, naturally enough, in such a country as England, never been on a par with that of OXFORD or CAMBRIDGE, whose *alumni* have been wont to regard the graduates of the new University as superficial in knowledge, skeptical in religion, and radical or revolutionary in politics. Some grounds for these depreciatory opinions may have been afforded, especially in the eyes of "Church and State" men, both by the original constitution of London University, and by the public career of many of its representative *alumni*. Although grateful and proud, however, to claim one of the Elder Sisters as our own Alma Mater, and though decidedly adverse to several important points in the constitution of the new College, we feel both bound, in common candor, and qualified by peculiar circumstances, to state that the authorities of the new institution appear, from the first, to have striven to carry out faithfully the principles enunciated in the Foundation Deed and Charter; a great and crying want of non-conformist students has been supplied; the course of study,

while more expansive and diversified than we and many others may think altogether compatible with sound and thorough knowledge, has been maintained at a high standard; and, to sum up with an Oxford idiom, any man who obtains his degree at the London University must be at least a "respectable scholar." Its reputation is further attested by the fact, that many of the most distinguished scholars of OXFORD, CAMBRIDGE, DUBLIN, and EDINBURGH, have often competed for its Professorial chairs, such as Dr. Donaldson, the illustrious classic critic and philologist, Professors Malden, Keys, Carpenter, Latham, *cum plurimis aliis*.

The peculiar and unhappy circumstances of Ireland in regard to Church matters—the Established Church there being that of a small minority—a truly "favored few"—gave some shades of difference to the origin of the Queen's Colleges, and Queen's University (the metropolitan centre of the former) in Ireland; but, in the main, the disease to be cured and the remedy prescribed were, in both cases, very similar. TRINITY COLLEGE, Dublin—the richly endowed and highly favored University erected by Queen Elizabeth in 1591, and endowed with the wealth of the old Augustine Monastery of ALL SAINTS—had been, till a comparatively recent period, the most exclusive of all in religious matters. The "penal

laws" were there most rigidly enforced in education. Of late years, indeed, through the persevering efforts of Plunkett, and Grattan, and O'Connell, many of these religious barriers had been broken down, and the Sizarships, Scholarships, and some other coveted prizes and honors of "Old Trinity" had been thrown open to the free competition of all. But very important reservations were, and are still, made; nor could it well be otherwise, so long as "the Establishment" should remain an incubus upon the faith and feelings (however misguided) of a great and generous nation.

There was another College in Ireland, no less exclusive than Trinity, in an opposite direction—MAYNOOTH—which has been specially founded and endowed as "a sop to Cerberus," for the training of Roman Catholic priests. This was intended to appear as a very generous act on the part of the British Government; but those behind the scenes well knew that the real motive which prompted its enactment in 1795, was the desire to guard against the dissemination of French revolutionary principles, likely to be introduced into Ireland by Irish priests, trained, as they had hitherto been, at Paris, and Port Royal, and Douai. So, the ministry of George the Third, amongst many other statesmanlike and liberal, (?) measures not altogether unfamiliar to Americans,

founded and endowed MAYNOOTH COLLEGE for five hundred students for the ministry of the Roman Catholic Church in Ireland; and, half a century later, the writer well remembers the excitement caused by the further grant, under Sir Robert Peel's second administration, of £30,000 sterling for the enlargement of the buildings; and an annual endowment by Parliament of £26,000! The tortures and writhings of poor Sir Robert Harry Inglis, the staunch opponent of this and other Romanizing measures, were something fearful to contemplate, and unquestionably shortened that good man's days! The British Government, however, has not gained much by this conciliatory measure, however craftily devised.—It is in no prejudiced or uncharitable spirit that the fact is here stated, that the rank of life from which most of the Maynooth priests are taken, and the want of opportunities for *a liberal home training and associations—a difficulty and deficiency not without at least one ready representative in this State, to which we shall hereafter refer more fully*—have tended to fill the ranks of the Irish priesthood with a class of men, who however pious, devoted, and scholastically (*according to the Roman system and ideas*) learned, are yet very narrow in all their views, far less enlightened and liberal than the former French-trained clergy, and, as a body, the most unflinching, un-

wavering enemies of England's rule and England's religion. The Maynooth move may have been thought a clever one by the great political chess-player of 1845, but it did not by any means checkmate the adversary!

Between these two University extremes, then, of PROTESTANT TRINITY, and ROMAN CATHOLIC MAYNOOTH, there was felt, by many, to be a vast educational void in Ireland, very similar to what had been formerly experienced in England; and, to fill the vacuum, the QUEEN'S UNIVERSITY and COLLEGES were devised and established, mainly on the model, as to rules of admission and curriculum of study, of the University of London; but with many very important alterations and adaptations.

Distinct Colleges for the reception of faculties of professors and resident bodies of students, were founded at BELFAST (the scene of Dr. McCosh's labors previous to his election to Princeton), GALWAY and CORK. Liberal inducements were offered, and great care was taken to secure the services of able men in every department. Dublin was appointed as the University Headquarters; and, in 1856, the whole combined establishment of QUEEN'S UNIVERSITY and COLLEGES was duly incorporated, inaugurated, and started, under apparently fair auspices, on its career.

That career, however, was not destined to be long unobstructed. From the first, the whole plan and measure had been resolutely opposed by the Roman Catholic Hierarchy, as being, in their opinion, calculated to exercise an injurious effect on the religious principles of the youth of their Church. This enmity and opposition assumed a more actively aggressive form when the University was actually established, and the Colleges opened. One of the latter—the Galway College—suffered more severely than the others, through the watchful, wily, and unrelenting attacks of the Roman Catholic Bishop of that Diocese; and, at one time, was placed almost, if not quite, *hors de combat*. Both it and the others have, however, passed safely through the ordeal.

The statement officially made last month by the Irish VICEROY (the Duke of ABERCORN), from the Presidential chair, at the annual meeting of the Queen's University, clearly demonstrates an amount of past success and present prosperity that must greatly tend to stop the mouths of opponents and detractors, and nip in the bud the recently-broached Parliamentary project of a "CATHOLIC UNIVERSITY," as one more medicament for the maladies of Ireland.

After having shown how faithfully the foundation plan had from the first been carried out, by the imparting a very full, liberal, and thorough

Course of University secular education on unsectarian (but avowedly Christian) principles, the Duke wound up his address by announcing that the number of students was, in all 762—greater than in 1866, notwithstanding renewed and violent opposition in the interim—of whom 210 were members of the established church, 181 Roman Catholic, 274 Presbyterian, and 97 of other religious bodies. Further, that the number of candidates for degrees this year was 316, against 305 last year; and the thoroughness of the secular instruction given was shown by the success of the students of these Colleges at various public *Competitive Examinations*, to whose severity, as critical tests of high and accurate scholarship, we can ourselves bear testimony from intimate personal knowledge. Since the incorporation, in 1856, 25 had won appointments in the Indian Civil Service, at examinations open to all England, Scotland, and Ireland; 14 in the Royal Engineers, under similar circumstances; 64 also had, by public competitive examinations, secured honorable positions in the Army and Navy Medical Services; and *three* had been awarded the strongly-contested and valuable Law Scholarships at the ENGLISH INNS of COURT.

We deprecate being understood as altogether approving or endorsing the system and principles, on which the Queen's University in Ireland

has been established and conducted—on the contrary, we shall hereafter have to protest against certain points; but such results as those stated above must be accepted as evidence of a very substantial and effective plan of University Instruction, nor is it improbable that they may afford us considerable aid in solving some of the very difficult educational questions which are now forcing themselves so prominently on public attention in this country. We must defer the discussion of those questions to a subsequent article, but request our readers to bear in mind the leading and characteristic features of the system. These were (1) recognition (not distinct and definite enough, however,) of Christian principles, but disallowance of any sectarian tests. (2) The foundations of the scholastic training laid, as in the older Universities, on the solid substratum of the ANCIENT LANGUAGES and PURE MATHEMATICS; (3) a carefully-built superstructure of thoroughly academic instruction in the English Language and Literature, with (4) an elective or optional course of study in other modern languages; and (5) a regular and very full course of NATURAL SCIENCES.*

Nov. 13, 1868.

* The Writer is preparing for publication a work, in which the subjects broached in this article will be fully and continuously discussed.

(Reprinted from the Boston Saturday Gazette of July 11th, 1863.)

During the last few weeks the constant succession of University and High School Commencements has naturally and properly brought the subject of our Higher Education, its benefits and blemishes, very prominently before the attention of the public, and under the discussion of the platform and the Press. In the course of these discussions, the *vexata quæstio* of "practical and scientific" *versus* "Classical" Education has been not unfrequently revived, and reference has been repeatedly and emphatically made, by the supporters of the former view, to the voluminous Blue-Book Report issued by the Royal Commission of England in 1864. While the minds of parents, professors, teachers, and all interested in education, retain a fresh and vivid memory of what they have recently read and heard, a candid and impartial glance at some of the defects of our system of Higher Education may not be without some benefit, even if the writer's views should not be palatable to some of our readers. And we will preface our remarks by a brief examination of the English Report referred to above, both because we are in a position to write of it with pretty accurate knowledge, and because—we at once openly avow—there are cer-

tain points in the *real* English system of Education, that we would gladly see engrafted on ours just as the English colleges and schools might, in *other* points, do well and wisely to profit by the example of America.

In direct opposition to the opinion of many recent writers and speakers, we assert that the Commission Report in question is worse than worthless, as conveying any adequate or accurate idea of the extent, or mode, or results of the system of education in the public or endowed schools of England. If, indeed, it were desired to ascertain the manner and system of training, by which *a very limited number of the aristocracy* are prepared for the responsible positions awaiting them in public life, the Report might be considered of some value, and indeed of rather anxious and painful interest to the English people. The members of the Commission were, with one exception, *aristocrats* if not, in some cases, by birth and title, yet entirely so by training and associations and surroundings; and, when appointed to investigate thoroughly the condition of the "endowed schools" of England, they selected *precisely seven* of the *most aristocratic*, fashionable, and, in three instances, *most idle* schools of the country, out of upwards of *two thousand six hundred endowed schools*. The schools so selected for examination were Eton, Harrow, Winchester, Rugby,—and,

in the city of London alone, St. Paul's, Charterhouse, and Merchant Taylors'. Our limits will not permit us here to give a full, intelligible account of those schools, and to show, as we easily could do, how utterly undeserving the best of the seven was to be chosen as a pattern from which to judge of the actual system and working of the higher school education in Britain. The "Eton men"—justly priding themselves on, and respected by others for, their gentlemanly, correct, almost *recherche* manners and style—so far from laying claim, through themselves or their tutors, to any distinction as diligent, ambitious students, for the most part repudiate the very idea of such a thing. As a general characteristic, they consider it "snobbish" to "fag" or devote themselves assiduously to study, and the tutors and masters of the boarding-houses seemed, for a long series of years, quite contented to fall in with this view, as calculated to afford themselves both an easier life and a more liberal income. Under the management of the energetic headmaster who, a few years since, was elected to Eton, a good deal of this namby-pamby dilettanteism and foppery has been rooted out, and there seems a probability that Eton may, in the course of time, attain to the level of the less known and the less "noble" endowed schools, above which she has been so unwisely and unjustly exalted by this Commission,

as the head of the model schools of England; but, as yet, no clear or correct idea could possibly be formed, by foreigners, of the nature of the education given to the great and influential body of the English people—known there as, collectively, “the middle classes”—by the “public or endowed” schools, from any test or testimony derived from Eton. The same remarks apply, but in a more modified degree, to Harrow. The Harrovians can boast of a considerable number, not only of Latin and Greek versifiers, but of sound and accomplished *classical* scholars—in mathematics Harrow has always been designedly weak—but still, viewing the school as a whole, and with regard to its influence on the education of English “gentlemen,”—not the nobility chiefly, but the very “back-bone” and strength of the English nation, the great and powerful middle class, as we have said—Harrow would never for a moment be accepted as a criterion public school, by which to judge of the English system of higher class education. *Mutatis mutandis*, the same remarks apply with equal force to Winchester and Shrewsbury. As a purely classical school, indeed, the latter has well sustained its reputation for a long period, from the time of the able Dr. Butler to Dr. Kennedy, who, by his accomplished scholarship and unremitting devotion to the cause of classical learning, has fully realized the

promise afforded by his previous career as public and private "coach" at Trinity College, Cambridge. Winchester, under Dr. Moberly, has pursued a quiet "jog-trot" course, under the old-fashioned Anglo-classical system, generally sending out a few respectable classical scholars each year, in a proportion certainly not exceeding three per cent., while the mathematical and English education given to the school in general has been, and is, confessedly very defective,—and one of the greatest blots on the English public school system—the degrading and demoralizing "fag" regime—has remained unreformed. Rugby, which under Dr. Arnold had won such a high reputation, began to fall off under Dr. Tait (since Bishop of London) and still more under Dr. Meyrick Goulburn, who, though an excellent scholar, a sound divine, an eloquent preacher, and a most amiable man, proved utterly incompetent as an educator, and conductor of a great public school. It is well known that *Dr. Temple (who managed to get himself included in the Commission of 1861-4) has always had his thoughts and feelings much more keenly engaged by his position as one of the Queen's preachers, and by intriguing for a Bishopric, than by the more useful, if somewhat less ambitious, duties pertaining to the of-

*Recently, Nov. 1869, created Bishop of Exeter.

fice of headmaster of Rugby. In mathematical and general instruction, however, Rugby has improved considerably since 1859, when, after three years' nervous consideration and consultation, Dr. Temple was induced to imitate the example already set, and worked most successfully, first at Cheltenham school, and then at Birmingham, at Liverpool, and at Cheltenham college. This Commissioner allowed the credit to be given him by this Commission, *of which he was a member*, of being the "first public schoolmaster" of England to introduce a sound English course of education, together with the natural sciences, into the curriculum of school education, whereas it stands upon public and official record that this most important change was made in *the order stated*, by the four schools named above; nor did Dr. Temple adopt it till he had seen the plan prove entirely successful, and that without any injury to the classical scholarship of the pupils, as tested by the severe University Examinations at Oxford and Cambridge. What has been said of Winchester will fully apply, in all material points, to Westminster, once one of the best schools in England. The other three schools, and more particularly Charterhouse, are prominent and striking instances of large educational funds culpably misapplied or almost wasted. The solicitations, intrigues, and laborious efforts

made by many of the aristocracy to obtain the votes of the patrons of Charterhouse for the election of some of their younger sons "on the foundation" often create amazement or ridicule amongst those cognizant of the working of the whole system.

Not to dwell however too long on this topic, the following fact, of which the proofs can be at once given, will alone suffice to show how entirely the seven schools selected by that notable Commission have failed to do the educational good, which their ample endowments ought to have effected, and also how very erroneous would be any opinion formed therefrom by foreigners of the general course of education pursued in the Endowed Schools of England and its results. During the ten years ending in 1860, three endowed schools not named in that Report, and in which a sound Mathematical and English Education is afforded or rather insisted upon, surpassed by a heavy majority the *whole seven* schools named in the Report in winning scholarships and other University Honors at Oxford and Cambridge—and that too in their own *speciality*, classics. Those schools were Cheltenham, Birmingham, and Durham. *Ex uno disce omnes*. It is not from that small and select number of aristocratic foundations, that the English system must or can, be fairly judged of, in its bearing on the

education of the best part of the English people—the sensible, energetic, enterprising middle class—but from the great body of less ornamental, but more useful, endowed schools spread over the country, very many of them deserving as high respect in point of antiquity, as their richer and “nobler” rivals. It is of course still a much disputed question whether it be desirable to devote so long a time to the study of Latin, Greek, and *pure* (as distinguished from *applied*) mathematics, as is rendered necessary by the English system in its *real*, sound working in such schools, as we have named. But, judging from results, we are inclined to believe that, *with some modifications*, it would be a most happy substitute for the present unsound, motley arrangement followed in our higher schools and colleges. Here it seems to be the great object to give the pupils at all seminaries—public or private—boys’ or girls’ a “certain amount” of acquaintance with many and various branches of knowledge. One benefit—if a benefit it be—is to give the young American graduates a greater fluency—(might we not say flippancy?)—of conversation, on “going into society” very early in life, as is the fashion and custom of our young people. Until the experience and observation of several years had rendered the thing somewhat familiar, we used often to be amazed—not to use a stronger term—

with the ready coolness, with which young men fresh from college, or still under-graduates, would strike boldly into learned discussions started by old, thoughtful and learned men, and display (or expose) their familiarity with all the-ologies, and indeed with many things neither "above the earth" nor beneath it, nor dreamed of in any system of philosophy worthy of the name.

In the words of the Latin poet—

"*Sic parvis componere magna solebam.*"

the display of encyclopædic sciolism by these precocious products of our educational system has often brought to our mind, in a painfully ridiculous contrast however, the story of the versatile but profoundly learned Dr. Whewell, formerly Master of Trinity College, Cambridge, whose knowledge of every subject started in conversation had at one time so irritated his colleagues and companions, that they resolved to lay a trap for him; and so, putting their heads together, they selected an out-of-the-way, difficult and unfamiliar subject from an encyclopædia. This topic they managed sily and incidentally as it were, to introduce into the after-dinner conversation in the common-room of the fellows, and after discussing and arguing upon it for some time among themselves, one of them appealed to Whewell, who had been sitting quietly listening and sipping his wine. His answer surprised them

"Ha T., I see you have fallen in with an article of mine in the old edition of Rees' encyclopedia—but I have since found that my views were erroneous, and, as you wish, I will try to explain to you why;" and forthwith he gave his baffled quizzers a long and learned exposition of the whole subject. They were of course as much discomfited as the young gownsman who attempted to show off his classical knowledge to his fellow travellers in the stage coach, and was brought to bay to verify his quotations by an old gentleman, who seemed to have a library of Greek text-books in his capacious pockets, in none of which could the unhappy youth's quotations be found or verified; until at last, driven to despair, he called to the coachman to let him out, as "they had either the devil or Dr. Parr inside." If indeed our students would, or could, seek to combine something of the sound scholarly knowledge of Dr. Whewell or Dr. Parr, with their vast variety of superficial sciolism—*verba et preterea nihil*—no objection could be raised: but all who are familiar with the facts and with the pretentious presumption which too often marks and identifies our young countrymen of the "higher classes" in society, know that such never can be the case. "Ars longa est, vita brevis." In our opinion, backed by that of many of the soundest thinkers and educators of both hemispheres, much

variety in the *main* objects of study in early life is incompatible with the acquirement of real, scholarly, available knowledge. A moderate amount of variety in lighter collateral and auxiliary subjects, wisely arranged, tends to relieve the student's mind, and send him back strengthened and refreshed to resume the prosecution of sterner and dryer studies, by which alone the solid foundations of true education can be laid. The system of England, and of several of the best schools and universities of Germany, is plainly founded on the principle that "education" means *teaching the young how to educate themselves, as they advance in life*;—for very erroneous and perverted must that man's idea of education be, who supposes his own to be finished, when he goes forth from his Alma Mater in all the dignity of a graduate. Every true student and scholar knows that he must go on with his education through the whole course of life, submissively and diligently; content, even at its close, to have learned but very little, compared with his ambitious and aspiring longings, and compelled to acknowledge the force and truth of the modest confession made by the illustrious Newton, that he felt he had been "as a child gathering pebbles on the vast sea-shore of science." The European plan then aims, by confining the attention of young students mainly to a *very limited* range of subjects—Latin,

Greek, pure mathematics, and *English*—but insisting upon the acquisition of a *very sound knowledge* of these, to give to the young mind a power of grappling with, and mastering for itself, other more various and more abstruse topics, which the course of life and their own matured reading are pretty sure to bring before them. It is on the principle of the old story of whetting the razor to such a sharpness, that it shall cut through the whet-stone. It may be more or less the result of old-fashioned ideas—"fogysm" we presume would be the proper designation, in the parlance of "Young America"—but, for our own part, we believe that the European system, *while susceptible of many improvements, which could be much more easily engrafted on it in this new country than in its old birth-land*—is, in the main, the right and true one; nor shall we ever have the higher education and learning of this country based upon a sound foundation, and raised to the height and grandeur of a majestic and beautiful Temple, winning and welcoming crowds of worshippers to its shrine, until the *principle* of that system, considerably modified in practice however, be adopted and practically carried out.

We have, in various papers and periodicals, during the last ten years, noticed several of the more prominent blemishes and deficiencies—all readily susceptible of being amended—of our

present system of public education. We could easily supplement and extend those remarks by a weighty array of evidence, derived from subsequent observation and reflection. But we may sum up the whole gist of the matter by the words "What thou doest, do with thy whole heart!"—*Thoroughness* of study and knowledge is what we now require, and this can only be acquired by concentrating, *and learning how to concentrate*, the mind upon a certain subject, or limited range of subjects, for the time being, instead of weakening and wasting its efforts by simultaneously directing them, here and there, over a bewildering variety of bright and beautiful knowledge-flowers, from which no good fruit can, or will ever, *in that way*, be obtained.

It is in no offensive or unfriendly spirit towards the University Professors, higher school teachers, and educational authors of America, that we say—as we do advisedly and emphatically—that it is with *them* the reforming and raising of the higher education of this country must begin.

For a very large number of those gentlemen in many of our chief cities and universities, and indeed in various distant parts of the States, we entertain feelings of sincere respect, knowing them to be enlightened, zealous, and faithful instructors of the young. Especially do we believe that the great majority of the public school teach-

ers—are a conscientious, diligent, pains-taking body of ladies and gentlemen, well deserving at the hands of the community and the country a much higher meed of reward and respect, than they have ever yet received:—higher, we will add, than they need ever expect to receive, until they put forth a persistent, resolute, and above all, *united* effort, to *obtain a public acknowledgment of their professional status, on a par with the other learned professions, Divinity, Law, and Physic.* This has been accomplished, though not without long and hard struggles, in Scotland and England; and previously, by the prescient and paternal wisdom of the governments—of which, in this one respect at least, we may adopt the maxim “*fas est et ab hoste doceri,*”—of several of the German States, such as Prussia and Bavaria, where the honors, elsewhere in Europe bestowed, for the most part, for military or diplomatic services, have been frequently awarded to the accomplished and successful educator. There the educator has his arduous, laborious path illumined by the cheering light ahead of just appreciation, honor and reward, and, amidst all the harassing, wearying toils and trials, to which his daily duty subjects him, his self-respect is sustained, and his spirit encouraged and supported, by the prospect of gaining at last, for “good work well done,” the reward of honor and dignity from a grateful

country. *Here*, on the contrary, thus far, for a man, the educational profession has been to a great extent taken up only as a *pis aller*, a stepping-stone to something else—generally the Bar—as more honorable and more lucrative. We emphatically, and with a consciousness of being qualified to write with some weight on such a subject—urge all true educators and friends of sound education to take up and consider this topic *promptly, earnestly, unitedly*. Let teachers—those who have proved their title to the name, whether in university or school—unite to obtain this public acknowledgment of their body as *a fourth learned profession*, at least equal, in learning, in labor, and all that demands high mental and physical qualifications to any of the other three,—and they will not only gain a boon of no light value for themselves, but they will confer a blessing on the education—that is the moral and intellectual progress and improvement—of the country at large. While, however, we feel glad to be able to refer to the great body of teachers generally in such favorable terms, we cannot pass over in silence the fact that, in several even of the best known American universities, important chairs are, in many instances, at this very time, occupied by men who, however estimable in private life, are, in some cases from lack of the necessary knowledge, in others from the want of a

no less important element in the qualifications of a professor—the power, namely, or faculty of communicating knowledge readily to young minds of various calibres, and in various stages of development, notoriously incompetent to the efficient discharge of their professional duties. We know, and our readers know, not a few apt illustrations of these remarks. One of the most profound and able mathematicians, not in America merely, but in the world, fails utterly, as a practical professor and instructor, by teaching “over the heads” even of the most advanced students in his classes. The professor of one of the ancient languages, in a College of considerable standing and reputation, is confessedly inferior in critical knowledge of that language to many of his senior pupils; while another, at a leading university, himself a profound and erudite scholar, can never bring himself down to the standard and understanding of his class; and, for years, has been pouring forth floods of classical quotations and illustrations, with no other effect than that of puzzling and wearying diligent students, and of affording food for jeer and joke to the idlers. Such facts as these—and facts they are, easy to be multiplied, but impossible to be denied—inflict severe injury on our higher education, both internally and externally, obstructing the progress of sound scholarship, and disheart-

ening meritorious, ambitious students within the universities, and supplying, to foreign critics without, additional foundation for their ever ready depreciation of American scholarship.

Now the remedy for this great evil—and a remedy it loudly and imperatively demands—can only be found in a fearless, conscientious, impartial discharge of their duties by the directors and trustees of colleges. So long as private influence, and party or sectarian partiality is permitted to elect, (as was recently done not very far from this city) or retain in office, a professor disqualified in either of the above ways—so long must the higher education of America remain in an unhealthy, unproductive, and undignified condition, both at home and abroad—so long will our university degrees, whether in arts or medicine, continue to be contemptuously ignored by foreign universities; and the very term “higher scholarship,” associated with anything of American origin or cultivation, tend only, amongst European scholars, to raise a smile of more than doubtful derision.

E. R. H.

New York, June 26th. 1868.



